calmed. The first is, to possess, or think that he possesses, the truth on the questions which interest humanity: and the second is, to know clearly that this truth is inaccessible, and to know why it is so. We never see humanity rebelling against the barriers which limit its power on all hands/'* Now, it is to this issue that we have sought to bring the question of man's free and moral agency. For ourselves, we may think that we possess the truth. Should there be persons who have not arrived at so satisfying a conclusion, we are convinced that the considerations urged above, if sufficiently pondered, will at least conduct them to the alternative conclusion—that the difficulty is insurmountable. High truths, like high mountains, are apt to veil themselves in clouds. Nevertheless, it is from the summit of these lofty principles, if we could but reach it, that we see the nature and bearing of all connected truth, as from the top of some high mountain, the axis of its range, we discover the shape and size of all the adjacent hills. We may be deceived in thinking that, in these speculations, we have reached such a summit—we may only have mounted into a region of perpetual clouds. In either case, the mind should feel that it has reached a limit which it cannot pass, and, instead of seeking to rise higher, it should return to explore the vast and fruitful region within its reach.

SECT. III.—DISTINCTIONS TO BE ATTENDED TO IN ETHICAL INVESTIGATION.

In entering upon ethical inquiry, we are met at the very threshold by the important question, Is there a real distinction between virtue and vice? This is a question to which the mind sincerely inquiring after truth may find an immediate and direct answer, and this independently of all those subtle investigations into which certain other ethical inquiries conduct us.

The human soul, by the very principles of its constitution, indicates that there is an indelible distinction between virtue and vice, even as there is an indelible distinction between truth and error. Every inquirer has a ready method of settling this point. Let him submit to his mind such voluntary acts as the following, and attend to the decision which it pronounces. Two persons,

* Morale en Melanges.